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The attitude towards the liberal groups and individuals of the sixteenth century is deplorable. Our author speaks of the Anabaptists as "various anarchistic sects . . . who were for throwing down the social structure altogether, and agreed in little beyond denying the validity of infant baptism and demanding adult immersion for the full cleansing of sin". It would be difficult, indeed, more completely to misrepresent a set of people in as many words. There is no mention of Sebastian Castellio, the apostle of tolerance, or of such liberal leaders as Lelio Socini, Caspar Schwenkfeld, and Sebastian Franck, men whose winged thoughts and kindly deeds fell in the fiery atmosphere of the time with the gratefulness of summer rain. Why? "The world", our author answers, "was not interested in liberalism and tolerance." But for many years the patient and careful research of scholars has been revealing to us how wide-spread was liberalism at that time, and also, alas, how wide-spread and determined were the efforts of orthodoxy of all kinds to exterminate it. And once more we come upon inconsistency in thought. Giordano Bruno, we are told, with "an imagination, constructive, rational, and fearless", brought "to sharp expression the master tendencies of his epoch". How then can it be that "the world was not interested in liberalism"?

One other defect, and we shall conclude. The Catholic Reaction, or whatever title one may prefer to give that movement, is entirely omitted. And without an exposition of the salient features of that movement how is it possible successfully to claim for the book a complete survey of the thought of the sixteenth century? Nor is there any reference to life and thought in the Scandinavian and Slavic lands.

This is not the book on the Renaissance and the Reformation for which the world waits, the book that shall do justice to the free and aspiring thought of the time, to the liberalism that suffered persecution at the hands of retrospective orthodoxy, whether of the ancient communion or the new ones. But it has many useful chapters and numerous helpful passages. When our author leaves the theologians and deals with the poets and painters and philosophers we find, almost invariably, something of an ampler ether, a diviner air. He is interested in humanity. He is a critic of life; and, with all the shortcomings we have not hesitated to expose, sense and sensibility have both contributed to make him an unusually catholic critic.

EDWARD MASLIN HULME.

La Pensée Italienne au XVI^e Siècle et le Courant Libertin. Par J.-ROGER CHARBONNEL, Docteur ès Lettres. (Paris: Édouard Champion. 1919. Pp. ix, A-UU, 720, lxxxiv. 20 fr.)

THE variety and multiplicity of Italian thought in the sixteenth century are well illustrated by this portly volume which deals with names and topics almost unknown to the general reader of works on the Italian

Renaissance. With the exception of some comparatively brief references to Ficino, Bembo, Castiglione, and Leo Hebraeus, there is scarcely anything in this book relating to the cultivated society of the courts of Italy in the sixteenth century—Ferrara, Urbino, Mantua, and Milan. The author's object is not to portray social usages, or the revival of interest in classical literature and art, but to trace the growth of philosophic thought in Italy from Plato, Aristotle, and Lucretius, through the Arabian philosophers, and to show the influence of Italy on France and the connection between Italian free-thought of the sixteenth century and French "libertinage" of the sixteenth, seventeenth, and eighteenth centuries.

The plan of the extensive work is as follows. In the first chapter the fact of Italian influence is established by numerous extracts from French writers citing or judging Italian authors, chiefly Machiavelli. The philosophical material at the disposal of Italian thinkers of the end of the fifteenth century is examined in the second chapter; while the third deals with the Paduan school of thought, the expounders of Aristotle and Averroes, and their popularizers. The fourth chapter is devoted wholly to the social and political "positivisme" of Machiavelli. Italian thinkers whose labors and speculations prepared the way for the modern conception of the universe are studied in the fifth chapter, and the sixth and final chapter treats of the seventeenth- and eighteenth-century thinkers in France, England, and Germany, who continued the work of the Italian philosophers and were influenced by their speculations.

The names which bulk large in Charbonnel's work are, in Italy, Pomponazzi, Cremonini, Cardan, Vanini, Bruno, and Campanella; in France, Descartes, Bayle, Voltaire, and Fontenelle; in England, Bacon, Hobbes, and Berkeley; and in Germanic lands, Spinoza and Leibnitz. In the later reaction against free-thought Pascal and the German philosophers Jacobi, Schelling, and Hegel, are the prominent figures.

The story of the Italian thinkers is a tragic one. Two of them, Bruno and Vanini, met their death at the hands of the Inquisition, the former at Rome, the latter at Toulouse, and Campanella languished for twenty-seven years in a Neapolitan dungeon, for political reasons, it should be said.

This brief analysis gives little idea of the extraordinary richness of the materials collected by the author. He gives from his writers extensive extracts both in Italian and in Latin, "which", he says, "have seemed to us easily intelligible for a reader of average culture, who is anxious to control our statements". Some of these texts have been relegated to the appendix on account of their prolixity. The copious analyses and citations of the original sources enable even the reader to whom the field is new to follow the author and to verify his conclusions. A full bibliography and a sufficient index add to the value of a work which, on its scholarly side, leaves nothing to desire.

If it is permitted to criticize so masterly a work it would be in regard to its arrangement. The second chapter, the object of which is to establish the fact of Italian influence in France, seems too limited in its scope—dealing almost exclusively with Machiavelli—and might better have been incorporated in chapter IV., which is devoted wholly to that writer. Finally, it seems to the reviewer that the space devoted to this writer is, considering the general character of the philosophic thought discussed in the work, excessive. The social and political philosophy of Machiavelli, treated so extensively, seems somewhat out of harmony with the religious and moral character of the other Italian thinkers. The vitality and fascination of the Italian statesman are lasting; just the other day there appeared at Barcelona the first Catalan translation of *Il Principe*, by Señor Pin y Soler, in the introduction to which stress is laid, and rightly, we believe, on Machiavelli's humanism and patriotism. In this connection it is interesting to note the only reference to the Great War in Charbonnel's book. It occurs on p. 435, where Machiavelli's voice is said to echo still in certain pages of Nietzsche and Treitschke, "but with a more imperious tone and a more cynical arrogance".

T. F. CRANE.

The Life of Sir John Leake, Rear-Admiral of Great Britain. By STEPHEN MARTIN-LEAKE, Garter King of Arms. Edited by GEOFFREY CALLENDER. In two volumes. [Publications of the Navy Records Society, vols. LII. and LIII.] (London: Navy Records Society. 1920. Pp. clxii, 333; x, 490. 42 sh.)

A STUDY of Admiral Leake's life will help to remove two current historical misconceptions; that England's naval supremacy was definitely and irrevocably established in 1588, and that she gained a vast empire in a "fit of absent-mindedness", for this biography shows that her navy passed through a most critical period under William III. and Anne, during which the acquisition of Gibraltar and Minorca were the result not of accident but of design. Under the Stuarts the navy declined, but it was not until after the destruction of the Smyrna fleet (1693) that William adopted a Mediterranean policy, the effect of which was scarcely visible until the next war, although Marlborough and the king were aware of its possibilities.

In accepting the will of the King of Spain (1700) Louis XIV. threatened England's commercial interests. If there were no longer any Pyrenees, France would monopolize the coveted Spanish-American trade. Moreover, she would control the littoral from Toulon almost to the Rhine mouth, and Antwerp might soon rival London. William wished to attack the Spanish colonies, but the Allies championed Archduke Charles's claims to Spain, which made the Mediterranean the main sphere for naval operations. Lisbon was impracticable as a naval base,